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WEEKLY REVIEW.

—A correspondent of the *Bombay Gazette*, writing from Oomergaum, says that the Parsees have about 40 liquor shops among the Waralis, a hill tribe numbering about 10,000 souls. They pay Government about Rs. 5000 annually for the privilege. There is something most saddening in the reflection that the principal contact of these hill tribes with the English Government and civilization, is in connection with the liquor traffic. If the object were to enfeeble, pauperize and eventually destroy them, the means employed, though subtle and gradual in its operations, and Machiavellian to a degree, would be most effective.

—A very good article on Auguste Comte appears in the *British Quarterly Review* for July. It appears from a letter of Comte to John Stuart Mill written in 1842, that even then his idea of the Positivist Calendar was seething in his brain. 'The mental and moral development of mankind was to be effected by a revolution which should dethrone Christ, and exalt Cæsar, Shakspeare and Bichat into his place, which should raise Buddha, Zoroaster, and Confucius from their graves, putting them into a European pantheon with Moses and Descartes, St. Paul and Mahomet. 'Surely there never has arisen, (says the *Reviewer*,) since the days of the Apostle John, a more formal, deliberate and literal, exhibition of the conception of the Antichrist than is unfolded in this scheme of commemoration.' M. Comte's grand scheme of positive Philosophy, which undertook, among other things, to extinguish God, was founded on a partial acquaintance with himself. At a somewhat advanced period of his life, when he had separated from his wife, he met one day a Madame Clotilde De Vaux whose husband had been condemned to the galleys for life; and falling in love with her found that his philosophy was radically wrong inasmuch as it made the intellectual supreme in man. During the rest of his life he was the champion of the heart against the reason, greatly to the discomfiture of his disciples who found themselves, as one of them expresses it, "in the dilemma of rejecting the principles in the name of the consequences, or rejecting the consequences in the name of the principles."—"The contrast" says the *Reviewer*, "between the deference our intellect should pay to the Lord and Giver of life, to Him who is the Truth and the Love and the Eternal Life, and the submission claimed from the intellect to the Pontiff of the new religion, and to the memory of some French girls, however excellent their wit, their perfumes, their power of enthralling an austere Merlin in their toils, is almost too offensive to state in words." After the death of Clotilde, this atheist fitted up a chapel in her honor and rendered worship to her memory, and imposed the New Religion on his disciples.

—Our Police and Magistracy and High Court must all be regarded as an elaborate and stately farce, if the criminals whom they arrest, try, convict and sentence, are to be allowed such facilities for escaping as are afforded at our County Gaol and House of Correction. The escape of two more prisoners from the gaol, is announced this week. This is a disgraceful condition of things, but of course the disgrace attaches to no individual. The division of responsibility is carried now-a-days further than the division of labor. Well, but is this state of things to continue? Are the large buildings in Oomerkhady and Byculla to be regarded as hostile garrisons, sending forth ruffians to prey upon the community?

—Columbus discovered America; but the Vicar of Leamington has discovered what Columbus did'nt, viz., how to make an egg stand on its extremity, without breaking its shell. You have only to shake the egg so as to displace the yoke, which then descends to the bottom and lo, your egg stands. What an age we live in. There is a Magazine called *Notes and Queries* which gives rather a melancholy picture of the minute curiosity of our age. It is impossible to conceive of any subject of enquiry so trivial as not to draw a crowd of conjecturing assistants. There are people who seem to be perfectly unhappy unless they can determine how some worthless person of the 15th century spelt his name, when perhaps he never spelt it at all. Just as though we had disposed of all important matters, and had only now to pick up the crumbs of knowledge.

—At a large meeting of Bhattias convened the other day for another purpose, occasion was taken to bring forward the subject of the immoralities practised by the Maharajas; and a day was appointed for a meeting with special reference to the subject. This is a token of progress.

—The largess which so unhappily defeated its own end, by causing the death of more than thirty of the famishing poor of Calcutta, was made in connection with the ceremony of the *shraddh*. This is an annual offering of food and other blessings of this life in behalf of a man's departed ancestors; and those that make it believe that their own salvation is dependent upon this continued propitiation of their forefathers. How this is to be reconciled with the doctrine of transmigration, it is not easy to see; the spirit of the ancestor is required, by this latter doctrine, to go the round of 8;400,000 births in this world; according to the doctrine of the *shraddh*, these offerings facilitate its escape from earth to the place of the deified. As those for whom the food is prepared are not present to enjoy it, the Brahmins who very conveniently represent them, do the feasting for them. We have here, by the by, one of the striking analogies between Hinduism and Romanism. The soul of the departed Catholic is detained amid the torments of purgatory, until surviving friends have given to the priests substantial evidence of their solicitude for the emancipation of the suffering soul; and the salvation of the progenitor depends upon the piety of the child. On the occasion to which we refer the benefit of the fiction was extended beyond the circle of the Brahmins to the suffering poor, or rather was intended to be, for the result was a frightful calamity.

—At the time of writing, our European telegrams are a fortnight old. There is nothing later than the 3rd. This does not appear to be wholly due to the havoc made by the late storms among our Indian telegraphic posts. It is satisfactory to learn that Austria has agreed with Italy upon a month's armistice, 'on the basis of an unconditional union of Venetia with the kingdom of Italy.' This shows that the surrender of the province to France was a fiction, to save Austria the humiliation of giving Italy her own.

We cull the following statistics from an article entitled "One year's tidings from the Mission Field" in the *Church of Scotland Missionary Record*.

There is spent on home missions in England, as far as can be ascertained from published accounts, £275,665; and on Education as connected with the churches £51,451, making a total of nearly £330,000 spent on the waste places.

The Church of England contributes about £200,000 of this.

In Ireland, excluding the Presbyterian church, from which no returns are obtainable, £53,615 are spent on home Missions.

In Scotland, the sums raised are as follows:— By the United Presbyterian church £10,183. By the Free church, not including the susterstation Fund, £21,565-8-8. By the church of Scotland £103,366. Making a total from the three branches of the church in Scotland from which returns are available of £135,114.

Half a million annually is raised in Britain for home missions, and about 7,000 labourers over and above the regular clergy are employed by the Protestant churches.

Societies, such as the British and Foreign Bible Society, working at home and abroad, show large receipts. The Bible Society itself has a revenue of £171,375; the Tract Society £107,255; and the eleven principal institutions of this kind show an income of £309,249.

By five societies for the conversion of the Jews £55,866 is received.

For foreign missions Scotland raises £56,000, and England £590,000, per annum.

So that for mission work there is annually raised in the United Kingdom upwards of *one million and a half*, or as near as may be £1,515,114.—*(Communicated.)*

Dr. Pusey's *Eirenicon* has elicited a reply in "A letter to the Rev. Father Lockhart,

by Henry N. Oxenham, M.A.," who lately went over to Rome from the Church of England. He thinks Dr. Pusey's work 'bids fair to form an epoch in the history of the National Church.' We think so too. He regards the recent development of Ritualism in the English Church, as of the highest importance and significance. "It seems to me," he says, "nothing short of paradoxical to regard it as other than a decided advance in a Catholic direction. The contrast between the present Ritualists and those of 25 years ago, is suggestive. Then all England was set in a blaze, because it was sought to introduce a few trivial changes having no doctrinal significance whatever. Now, in many churches, both in London and elsewhere, *all or nearly all the ritual of the Mass has been adopted*, not only without protest on the part of the congregations, but with their hearty concurrence and often at their earnest desire; while in many more churches there is an approximation to the same ideal of worship. Two large editions have been sold and a third advertized of the 'Directorium Anglicanum,' which supplies minute directions for these services, drawn from the Sarum Missal. It is of course very possible to believe in the Real Presence and the Eucharistic Sacrifice without lighting candles or wearing a chasuble; and I doubt not there are multitudes who do so. What is simply inconceivable is that men who are neither babies nor buffoons, should care to dress themselves or see others dressed in vestments indelibly associated to the popular mind by the usages of at least 15 centuries, with doctrines which they do not hold themselves. Such incredible folly would be fitter for a straight waistcoat than an alb."

A volume of Essays by various writers of the High Church party, has appeared under the title, *The Church and the World*. The present movement of the Anglican party is described as being not directly towards Rome but on a line parallel to Rome. This volume of 18 Essays, lays this down as a fundamental position. The writers claim to be a distinct and legitimate branch of the Catholic Church; in close affinity with Rome and with the Eastern Church; but not identical with either, and in their Anglican distinctness as valid as either. Thus much therefore is conceded—that organic oneness is not essential to a true church. The essential notes of the true church are *priestly orders, apostolic succession and the sacraments*. Dr. Littledale contributes an Essay on 'the Missionary Aspect of Ritualism' and contends for the latter as a great religious means of bringing men to the Church. There is an Essay by Dr. Blenkinsopp on the Re-union of churches. The *Powla*, in its last number, gives an abstract of this Essay. We extract from our contemporary as follows:—

"The bulk of the essay is devoted to considering the question of the re-union of the Greek, the Latin and the English branches of the church, which have Catholic orders and the Catholic creeds, despite the extravagancies of individual members or associations in any of the branches, for instance of 'fanatical Irish Protestants' in the English, or of Oratorians seeking to set up an 'age of Mary' in the Latin branch. He very properly begins by defining his terms. The Catholic church 'is a spiritual system not an intellectual one.' The 'purpose of this system is a re-union of man with GOD, through His Son.' The means thereto are the Sacraments. The union in most cases, and at first, take place independently of any exercise of the intellect on the part of the person brought into union. The union is by means of Holy Baptism, which confers on the recipient a new and spiritual life similar and parallel to the natural life into which every infant enters at its birth. One great object of the church is to tend this spiritual life. The church is the body of persons possessing this life, and so is wholly distinct from the 'world' without. It is therefore a visible body with an invisible life. The means of support for this invisible life are visible forms or signs of Christ's own appointing. This spiritual life and spiritual grace to support it is extended and communicated by a special body of men whom Christ the Head appointed as His ambassadors for this work. No one may take up and put aside this work at pleaure. The first appointees after Christ were the Apostles. By them or through them, He has appointed his Episcopate or Presbytery to discharge the like functions with the Apostles. This Episcopate and Priesthood is the only form of Government of Divine appointment in the body. The whole Catholic church must therefore be but one body.

"The negation of all this is Protestantism. So far as any baptised person denies the above statement so far the writer appears to call him a Protestant. He confesses that the old Protestants denied much less of the above than 'Protestants' of 'the present time, the majority' of whom 'have departed very far from the older standard,' at least in practice.

"The writer hopes that English churchmen will forbear from calling themselves or the church Protestant, a 'term never authorized by her in any of her formularies and 'actually repudiated by the Lower House of 'Convocation in 1689.'"

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FAMINE.

IF we divide the cultivated area of the earth into a thousand parts, we may fairly suppose ten of these to be every year hindered by natural causes from bringing forth their usual crops. Or to make the statement more general and somewhat safer, we may say that one per cent. of the earth's population is annually cut off, through such causes, from its usual supplies of food. Thus, famine has always had a foothold upon the earth, though from year to year it moves from one part of the earth to another; and all must take their turn; there is no country so prosperous and so well-ordered as to be secure from the visits of this dread, inexorable potentate. One per cent.; it may be more; hardly less.

Shall we say that this indicates a defect in the divine arrangements; that this one per cent. is the measure in which they fall short of being perfect? Shall we say that the earth is *all but* full of the goodness of the Lord; that his tender mercy is over *almost* all his works; that he openeth his hand and satisfieth the desire of every living thing, *except* a myriad or two of human beings who die yearly of famine? For a man to say this would be simply to proclaim his own folly and blindness. We cannot get away from the evidence that the Ruler of the universe is infinite in wisdom, goodness and power. Many things in the course of nature may present themselves as problems, and it may not be immediately manifest *how* they are to be reconciled with the perfection of the divine plan; but the perfection rests upon such fulness of testimony, that no thoughtful man would allow himself to be stumbled by these seeming exceptions.

For with regard to this matter of deficient crops, we must take note that in the ninety nine favored districts there is not merely a supply just sufficient for the populations immediately dependent, but a more than sufficient supply. Grouping all together, the earth yields every year a supply for the earth's population; only there is a slight inequality in the distribution. What may we learn from this?

We may learn that the all-wise Governor of the world, has regard to moral as well as physical results. He treats the families of the earth as one. He makes war against the tendency of tribes and nations to isolate themselves, and raise barriers between themselves and others. He who has created all of one blood, and who has commanded us to love our neighbour as ourself, regarding all as our brethren, speaks to all to the same effect in his providence. The constitution of things is so arranged, that every nation becomes in turn dependent on the generosity of other nations, and is in turn rebuked for the haughtiness and alienation that may have characterized its bearing toward foreign nations. The prejudices of caste and nationality are stigmatized from heaven; each people is taught to regard itself as a steward relatively to others, an intermediary between Providence and the rest of mankind. One day the Israelites must go down into Egypt for food; another day, the Egyptians themselves must go and knock at the door of other nations for similar help.

Thus commerce is seen to be a primeval law of our condition. There must be intercourse and traffic, in order that the superfluities of one region may meet the deficiencies of another. But the commerce that is thus made obligatory upon man, is a commerce that observes the two great commandments, Thou shalt love the Lord thy God with all thy heart, and Thou shalt love thy neighbour as thyself. A commerce that dismisses these obligations, and takes for its primal law personal and national gain, unsolicitous about the needs of others, cannot exorcise the gaunt spectre of famine. Notwithstanding the strides of our wonder-working commerce, famine keeps its place, goes where it listeth, and continues to mow down its myriads. Distances have been all but annihilated; even India has her thousands of miles of railway; the ships and steamers of Europe leave no coast unvisited; and Commerce proclaims itself sovereign, regards itself even as the true Providence of earth. As the handmaid of divine Providence, the steward of the manifold gifts of God, Commerce would drive famine before her, and leave the scourge no place. But very different is the actual condition of things. The famished district is generally an impoverished district; and the merchant can get more for his grain in prosperous countries than in those that are famine-stricken. We refuse, therefore, to believe the flattering tale of commerce, that she is the temporal Messiah of the nations, and is subduing the world in order to destroy the curse that has hitherto rested on it, and bring to every man's door the things that every man needs. Trade, even free trade, cannot regenerate the world in this sense. Free trade has no fault to find with the man who pulls down his barns and builds greater while the

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poor in another district are perishing with famine. There is a law in the constitution of things forbidding it; but man will not recognize this, till he recognizes Christ as the true interpreter of God's ways to man, and the true Leader and Commander of the people. Let man do this; and immediately he will find himself compassed about with unexampled facilities for discharging the great obligation of neighbourly love, facilities created by commerce under the impulse of a very different sentiment.

THE MITES THAT ARE CAST INTO THE TREASURY.

When we add the amounts of the various sums given to aid in spreading the Gospel of Christ, and look at the sum total in figures at the end of our church accounts, we are apt to think that some great thing has been done, and that we have given to God a splendid gift.

The glamour that reports and figures cast over mens' minds is wonderful.

There is not the slightest doubt that far too little, infinitely too little, is given to aid in gospel work. While immense sums are spent on luxuries, on frivolous amusements, on pursuits positively sinful and unmanly, only a mere pittance is given to aid in Christ's work. We find hundreds of men who will spend hundreds of rupees on the opera, on balls, on horse-races, in bets, on their favourite literary or scentific pursuits, who will do nothing for the support of those schemes which seek the moral and spiritual good of men. Send round a subscription list which has for its object the importation of a conjuror, or of an opera troupe, or a corps of ballet dancers and you will get dozens of people to give you hundreds of rupees. Go to the same people with a subscription list for a Mission or Bible Society and you will be coldly and with unimpeachable politeness bowed out, or put off on the plea of poverty; or you will get five rupees from him who grudges not five hundred for his amusement.

In the case of some charities the sin of this is even more painfully apparent. You ask men who are spending all their income in sensual indulgence to help you to support City Missions, Hospitals, Magdalene Asylums, Foundling Hospitals and the like institutions, for the most part rendered needful by their sinful conduct, and they turn you away with a sneer, and laugh at you as a fanatic or a sentimentalist.

In a different, but quite as sinful, a sense as the pharisees of old, this class binds heavy burdens and grievous to be borne and lays them on men's shoulders, but they themselves will not move them with one of their fingers. But surely, you say, you do not expect mites even for the Lord's treasury from this class of men.

What we expect, matters little. *God expects* of all men the usance of that is theirs, for all is his; given to be used for his glory. What they do is this. They take of the things of God and give them to the Devil, and to advance the Devil's glory, whatever that may be.

But while it is not probable that many gifts for the Lord's treasury will come from the irreligious classes; can we say that all professing Christians give cheerfully and according to their means? We fear that the duty of giving has not yet been thoroughly learned. Nor can all have duly appreciated the meaning of the beautiful assurance, The Lord *loveth* a cheerful giver.

One simple statement will show how miserably little is given even among Christian people. The statement has interest in itself apart from its bearing on this subject.

It is an extract from the "Church of Scotland Home and Foreign Missionary Record" for July of this year, the statistics in which are derived from the reports of the various religious bodies laid before the "May meetings" and "General assemblies."

"Taking a general view of all the figures which have been given, we shall be able to form some conception of what the Protestant churches of Great Britain are doing for the Missionary cause.

"For foreign missions, they contribute £650,000; for home missions £500,000; for miscellaneous objects (such as Bibles, Tracts, etc.) £309,000; and for Jewish missions £55,866. The total of these sums amounts to *one million and a half* spent yearly on mission objects.

"On the one hand this seems a large sum, we might call it a noble sum, offered up annually by Christian love and faith to the name of Jesus Christ; given out of what the world holds dearest; the world's greatest power doing homage to the Saviour; an image of gold set up in the plain, not like that of old, to rival God, or to absorb uselessly what might be of service to man, but spent in advancing the divine glory and in ennobling human life.

"But, on the other hand, there are aspects in which this sum seems very paltry and unworthy of a Christian nation, in which we can hardly say that the cause of Jesus Christ in the world has really touched either the conscience or the heart of the people of this country. What does this million and a half of money represent? If we look at the population of the kingdom, it represents but *one shilling* each from the thirty millions of the land. If we look at the wealth, it represents an income-tax of scarcely more than *one penny in the pound*, and yet this is the entire missionary charity of the nation! Surely we cannot but say, that it is paltry in the extreme as a testimony to the religious power and life of Christ. And either it is true that all men are giving the poorest pittance for their Master; or, which is nearer truth, and sadder at the same time to think of, that the missionary cause in this country is, after all, supported by a very few, a poor fraction of the people."

Might not this have been said of India; of the Presidency of Bombay? With all our large funds how small a percentage of the incomes of even professing Christians goes into the Lord's treasury. Open any of the reports of our religious societies and you will find the same hundred people to be the chief supporters of them all. With a few right noble exceptions, you will find the largest sums not given by the wealthiest people, and you find the pittance given no wise in proportion to the known income.

You will find the artizan giving as much as the merchant: the public servant whose pay is in hundreds giving as much as the judge or collector who reckons his in thousands. You will find that many of the richest never give at all.

But the question is, Do *any* of us give at all as we ought? We think we do a great deal if when a subscription list comes round we put down our names for Rs. 500, or 50, or 5 as the case may be; but did we ever think of the proportion between our income and our gift? Did we ever jot down all our charities for a year, and set alongside of them our income?

If we never have, let us do it, and write above the former *given to God*, and above the latter *spent on ourself*. We will then be ashamed of our boasted charity and may realize the truth about it.

Dr. Goulburn, in his work on "Personal Religion," has some very good remarks on giving of charity. He recommends a return to the spirit which prevailed in times when on the first day of the week each one laid aside what he could afford—a private mission or charity fund, to be drawn as occasion offered. This makes charity systematic and not impulsive. Suppose we try it; calculate what we can give and set it apart as holy; to be given to God, to aid his work on earth.

"Let every man do according as he is disposed in his heart, not grudgingly, or of necessity, for God loveth a cheerful giver."

* * *

Notes from an interleaved Bible.—Luke vii. 28. "But he that is least." Every one would here expect a very different climax, viz: 'But he whom John announced is greater than all.' Men were disputing as to the place to be assigned to Christ. They thought it much to give him a place among the old prophets. Christ here passes over himself entirely. 'He that is least in the Kingdom of Heaven is greater than all the prophets.' He thus rebuked that idolatry of the past which made men laud the ancient prophets to the skies while they set at naught the Son of God: and showed the vastness of those privileges that he was freely offering to men. To know the glory of Christ and of his kingdom, let us know the glory of the meanest of his disciples.

29. 'Justified.' Receiving God's words at the mouth of John.

30. The warnings and invitations rejected by the Pharisees were the counsel of God. So too with the message of those who are least in the kingdom of God.

31. 'To what are they like.' As though there were something so exceptional in the hardness and perversity of man's heart, that it were difficult to find a comparison.

33. 'Came neither eating bread nor drinking wine, and they say, he hath a devil.' They criticise more elegantly now-a-days: 'he is a fanatic, a narrow-minded person.' This is found just as fatal.

35. 'Her children.' Distinguished from 'this generation.'—'Justified.' Compare with 29. Wisdom of God recognized in the Baptist and in Jesus.

42. They had nothing to pay. Either of them. Simon had not learned that he was as hopelessly bankrupt before God as the woman was; only the debts of one differed in amount from those of the other. There were no assets in either case.

44. Contrast this Simon with the centurion.—Self-righteousness is incompatible with true religious affection.

50. 'Thy faith.' Not 'thy love.' 'Hath saved thee.' This is one of the few instances in which persons were drawn to Jesus by a sense of sin simply. Generally, it was bodily suffering, physical need that brought them.

viii. 1. 'Preached the glad tidings of the kingdom of God.' He preached the kingdom at hand, present, among them. Look at his preaching; it all relates to God's grace now offered, God's wrath now to be shunned. To receive his words was to receive the king-

dom. The kingdom of God is righteousness, peace and joy in the Holy Ghost.

10. The Gospel not understood without a desire to understand it. The undesiring are the stony-ground hearers. The four classes are, Those that hear, those that understand those that follow, those that persevere. This is a census of the church that is worth more than any ever taken by the Registrar-General.

PAUL'S ARGUMENT

IN THE EPISTLE TO THE ROMANS.—No. 6.

"*I was alive without the law once: but when the commandment came, sin revived and I died.*" VII. 9.

THEY who have, all their life long, made their boast in the law, regarding it as bestowed for the purpose of enabling them to escape the doom that impends over the less favored portions of mankind, are not likely to relax their hold of it easily. For it is conceded them that it is indeed God's gift; that it is an excellent gift; the commandment is holy, just and good; it is for the Jews an honorable distinction that it has been bestowed upon them, this special revelation of the mind of God; it was given them under circumstances of remarkable solemnity; all the prophets have borne their testimony to it; for fifteen centuries they have heard the voice of God speaking to them in it; is it conceivable that they should require to turn from it in order to be saved? Can we suppose that God has now changed his mind and revoked his commandment? The law is his law; like himself unchangeable; holy, just and good; woe unto us if we turn from it. Surely you are in error, oh Paul, carried away by your enthusiasm for Jesus (doubtless well worthy of your earnest devotion and confidence) when you thus disparage the law, and bid us let it go altogether and trust only in Christ.

My argument is this (we may hear Paul replying): The law is all that you say, holy, just and good. As an explicit revelation of God's will, it cannot be too highly estimated. It is neither revoked nor revocable; for with God there is no shadow of turning. But what is the law given for? This is the all-important question. You say, it is given to guide us in the way of life. It makes known the way of life; but it also makes known the fact to all to whom it comes, that they are not in that way, and that their sinful nature will not allow them to enter that way. It says to a man, Thou shalt not steal; but the man is already a thief, and has a thieving disposition; and this disposition laughs the law to scorn. Thousands of Jews make their boast of the law, but they are really ignorant of the law; they hear it when it requires of them things which they are not indisposed to do; they refuse to hear its prohibition of their evil ways; they imagine that it commends them to the skies for their imperfect service. This shows that there is something in man that is more than a match for any authority that the law is supposed to have over man's heart. That the evil heart of man has power to baffle the law, comes out more distinctly when the law, in the length and breadth of its claims, is brought home to a man. My own case (says Paul) will serve as an example. I know by my own bitter experience just how much the law can do; and I know that it cannot save; it can show a man his sin and misery, can agonize him with a sense of his danger and his utter inability to help himself; but more than this it cannot do. I was alive without the law once. My views of the law were like those of other self-righteous Jews. I heard it speak what I was disposed to hear. I gloried in it as a means of procuring me a righteousness that lifted me far above the common level of mankind. I was angry with any one that spoke against it in this light. I looked upon him as a robber trying to deprive me of something more valuable than all gold and silver. Christians were odious to me because they made war upon the idol of my righteousness, by proclaiming Jesus as the only Saviour of men, the all-sufficient Saviour of sinners. I thought it better that they should die than that the law should sustain any reproach as a means of life. Then God said to me, If you make your boast in the law, know the law. The law came to me; I became acquainted with its true character; its spirituality; the largeness of its claims; and I then found that instead of a means of justification, it was simply an instrument of condemnation. In the terrible conflict that then went on, I found out what it could do, and what it could not do. It could convince of sin; it could show me sin in every thing I had done, even in all my proudest deeds; sin in all my life; in my habits, my plans, my impulses, my words, my prayers; it made known to me the great fact that sin was actually reigning within me, on the throne, using all my powers and resources for the maintenance of his authority. But no (I exclaim), this shall not be. While I was ignorant of his character Sin might reign within me; but now that the law, God's gracious messenger, has come to disclose his true character to me, I will resist him and expel him, and the law will doubtless help me to do so. I set vigorously to work; I remind myself that life and death hang on the conflict; I summon all my energies. I take note that the law is, like God himself, admirable, and that if I were in all points conformed to it, it would lead me in a beautiful and blessed path. It is fitting that God should be loved with all the heart, and our neighbour as ourself; and earth must begin to be like heaven when we begin thus to live. My intellect consents; my judgment approves; my conscience exclaims, This is the true way, turn not from it either to the right hand or to the left. All very well; but I find another law within me; the law of self, the law of sin; a law that has grown with my being, and has subjected me to a thousand iron habits. No matter how terribly I strive to do something for God, self comes in and makes me do it for self. I begin to pray, and immediately I become conscious of many unworthy thoughts and considerations, unbelief, hardness of heart, selfishness, worldliness, volatility, impurity, yea, even blasphemy; a horrid crew, belching out one story, the story of my depravity. The more intensely I resolve, the more keenly I become aware that I am carnal, sold under sin. My anguish increases from hour to hour. The terrible truth at length bursts upon me that he who committeth sin becomes its servant, its slave, and forfeits all power to break the chains of sin and walk at liberty; and that the law can only show him the evil and wretchedness of this condition, but can in no way deliver him, any more than it can deliver him from himself.

But is there then no deliverance? Oh yes, I thank God, through Jesus Christ. But the law has no power to deliver. It is weak, through the superiority of the flesh, the carnal nature, the principle of self.

This is Paul's argument in the 7th chapter of Romans. The illustration drawn from his own experience, is first expressed in the seed-like statement: 'I was alive without the law once; but when the commandment came sin revived and I died;' and is then expanded in the last half of the chapter. It is most unfortunate that many should have viewed these last verses as significant of the ordinary and normal experience of the Christian; as expressive of a conflict that had followed Paul even to the day when he wrote this epistle. They thus make Paul stultify himself, and destroy his own argument. He is aiming to show what the law could not do and what Christ alone can do, namely, deliver from condemnation. Everything in the illustration is made as favorable for the law as possible; he, whom the law there addresses, consents to it that it is good; delights in it after the inner man; is tormented by the thought of his own want of conformity to it; and yet is utterly helpless; led captive; in bondage; sold under sin. It is made evident that he needs a power greater than his own to enter into him and subdue him; he needs a divine Spirit to subjugate and renew his own evil spirit; and this the law neither communicates nor holds out any hope of. There is not a whisper in all these verses 14 to 26, of any such succouring Spirit. But with the mention of Christ as a deliverer, comes the intimation of the Spirit; and half through the eighth chapter almost every verse speaks of the wonder-working Spirit. In the 7th chapter the flesh is conqueror, and is the more a conqueror because of the testimony of the law; but in the 8th, the law of the Spirit of life in Christ Jesus is gloriously sovereign.

But why, we are asked, does Paul speak in the first person and the present tense, in that description of the baffled law and the conquering sin? Paul speaks in the present tense, but he has previously spoken in the past tense, and in terms that effectually relegate the experience in question to the past: 'When the commandment came, sin revived and I died; the commandment I found to be unto death; sin slew me.' In the 6th verse both the past and present are used with a definiteness that seems to dispose of the matter: "But now we ARE delivered from the law, that being dead wherein we WERE held." Surely all this should have defended Paul from the imputation of having made out the Gospel to be as powerless as the law, to deliver the sinner from the bondage and condemnation of sin.

Correspondence.

To the Editor of the "Bombay Guardian."

DEAR SIR,—"N. N." asserts that my surmise that he is clearly no Episcopalian is entirely "forth of the subject." To this I answer, No! He expressed an opinion that Bishops were overpaid; and in deciding upon the value of such an opinion it is of importance to know to what he, who utters it, is pledged. He feels this, as is apparent from the anxiety he betrays to get rid of the imputation.

I still hold to my opinion. I do not think any Churchman anxious to secure the efficiency of the Church's system and really knowing anything of a Bishop's work and of the multitudinous calls upon his purse in the fulfilment of that work, would object to the stipend fixed by the Ecclesiastical Commission as too high.

Again "N. N." does not view the Bishop from a Church point of view. He writes of him as he would of a rich presbyter. The Constitution of the Church and the land (be it wrong or no) is such that it requires the Bishop to be a spiritual

ruler and peer. How can it be an "anomaly" then that from Church revenues he should be able to live as such? Let "N. N." *prove* that the Bishops' stipends are really too great for their position, and then his inference may stand that to this in a great measure is due the fact that many curates are insufficiently paid.

The Ecclesiastical Commission has fixed the Bishops' stipend at £5,000 as the lowest. Is "N. N." in a position to form a better judgment on this point? He asks "how much of the salary of the Bishop goes for spiritual and ecclesiastical purposes?" Is he in a position to show that the larger portion does not go for these purposes? If he is not, then I say his remark, "If the Church gets any share we fear the world gets the most," is utterly unworthy of the position he professes to take.

Does he know what the Bishop has to pay his Domestic Chaplain and Secretaries? What law proceedings cost him? Can he prove the house in town is not necessary, otherwise than by showing Bishops ought to have no seat in Parliament? Would he have the Bishop let his Episcopal Palace and live in lodgings? Has he any idea of *how many* Bishops "die, leaving immense fortunes to their children?"

I have not a word to say in disparagement of "N. N.'s" advocacy of the claims of underpaid curates. But I would have him remember that Churchmen believe that Bishops have claims as well as curates. The Ecclesiastical Commission has done a great work in equalizing the distribution of the Church's revenues; and so far the Bishops have nobly helped in carrying out this work.

But there is a limit below which it is not good to cut a Bishop's stipend, if Bishops are to remain an institution in the Church of England. And for my part, I prefer on that point the judgment of the Ecclesiastical Commission to that of "N. N."

His highly coloured picture of the Welsh Curate reads like a leaf out of "Anthony's" book. I certainly have never met with such a curate. I might assert that such a case could scarcely exist, but "N. N." will agree with me *ne sutor ultra crepidam.*

Yours &c.,

August. C. W. S. T.

Epitome of News.

SATURDAY,—AUGUST 11, 1866.

—*Bombay Gazette;* Alexandria:—"The annual report on the general state of affairs in Turkey was read at the Porte a few days since before the Sultan. That the results of the reforms have not been more manifest, was laid to the charge of last year's cholera; the great September fire, and of the later *imbroglio* in European politics. His Majesty's solicitude for the welfare of all classes of his subjects has, in no way diminished.

"Letters from Jerusalem report an almost entire destruction of the scanty crops in the neighbourhood of the city and round Hebron, by the ravages of locusts. Grain is at famine prices, and the peasants are all suffering greatly from privations.

"The census of the city of Damascus, just taken, shows its population of both sexes to amount to 84,195; of whom there are 13,653 Christians and Jews. Of this aggregate the male population is 40,294, and the female 43,901 souls.

"From Smyrna I learn that the Smyrna and Aidin Railway is completed, and open throughout from terminus to terminus."

Disturbances in the Lebanon have been renewed.

—A correspondent who has just visited *Orissa* writes to the *Englishman* a harrowing account of all that he witnessed. He says that in four villages, not more than 40 or 45 miles away from Cuttack, there were not ten houses free from dead bodies, and that in some there were from one to four of them. In a place called Tauldundah he found upwards of four or five hundred corpses, most of which were in houses. The headman of a village was asked how many people there were in his village before the famine commenced, and how many there were at present. He said there were 400 in the place last November, and that now there were but 100 left. In another village the number had fallen from 700 to 160.

—There are about 70 inmates in the Strangers' Home. The expense averages about Rs. 20 a month.

MONDAY,—AUGUST 13.

—Fall of rain up to the 11th, 83½ inches.

—*Bombay Gazette:*—"At Mullick's Ghat, the Bombay merchants have united to raise a fund which shall feed as many as can come. The numbers are formidable and have steadily risen, until yesterday, there were between 6,000 and 7,000 men, women and children furnished with a meal. The numbers have increased from 2,000 to 7,000, a jump which shows the terrible character of the fight these noble-minded merchants are waging. For two months have they been dispensing succour, and now their daily expenses cannot be under Rs. 500. This is a handsome sum, yet it only deals with a portion of the trouble. Judging from what we heard, there cannot be less than 20,000 or 25,000 starving people in Calcutta, and of this vast number one half may be found prowling about the northern end of the Strand."

"At this ghat one man died, and fifteen were sent to the Hospital, whilst hundreds of others were tottering on the verge of helpless sickness or death. The rain which fell during the day had rendered the ground wet and sloppy, but, careless of the mud and slush, some three or four thousand Hindoos were seated in long rows, each with his leaf platter before him, and hastily partaking of the dole dealt out to him. On the north side of the open space, in front of the ghat, were thousands of famishing Mussulmen, watching with silent and greedy eagerness the meal of their Hindoo brethren, and counting with bitter longings the minutes which flew by until their turn came. Outside the gate, again, hundreds of both classes were bewailing their hard fate, in that they were late, and had lost their chance of a meal until to-day's distribution."

—The *Times of India* hears that 70 miles of the Sind Railway have been injured by the heavy fall of rain.

—The submarine cable between Kurrachee and Guadur is broken.

—*Times of India:*—"Theodore's strong personal antipathy to Mr. Rassam was well known previously to his being despatched on the mission, and has been exemplified by the manner in which he kept playing with him at Massowah for some eighteen months, until as if in very contempt he allowed him to advance. That the Emperor, after reflecting for so long a time on the might of England, should have received Mr. Rassam with a great show of respect, in no way proves Mr. Rassam's fitness for the duty to which he was so persistently pushed forward; for Theodore, though he considers himself an eminently Christian monarch, is after all a barbarian son of Ham, and has a sufficient respect for power, by whomsoever represented. But the whole course of Mr. Rassam's mission has failed to show that he was in any degree qualified for the duty assigned to him; on the contrary, it proves what many knew well when his appointment was first suggested,—that he was in several essential points decidedly unfitted for that particular mission."

—A fine Arts Exhibition is to be held in Poona, September 18th, under the auspices of H. E. Sir Bartle Frere.

TUESDAY,—AUGUST 14.

—The *Guzerat Mitra* complains of the 'scandalous apathy' of Government in regard to the Baroda Railway. It says:—"Even last year we asserted, that 'it cannot be too often repeated, that certain bridges and embankments are not very safe: no amount of precaution can be too great for them.' And a month later, when a portion of the embankment on the Dhanoo swamp was swept away, we exclaimed—'Imagine how shocking would be the result if a train sinks down unden one of the feeble constructions we have in view.' Having known the extent of the various mischiefs, villainies and negligence practised, and disgraceful and suicidal measures adopted in the execution of Railway works, being able to judge how far they could cope with the effects of time, and forseeing the worst, we did not hesitate to recommend the adoption of a measure, which might have alas excited only a smile, or been treated only with scorn. But the distressful occurrences of the past week may now well be reflected upon. Heavy embankments on the Dhanoo swamp and between the Veturnee River and Dhanoo, a distance of about thirty miles, have been destroyed by floods to the extent of several miles, making several gaps as reported. A one-span iron bridge near Bysur has been swept off and the seven-span Iron Bridge over the Sampta River, close to Dhanoo, has indeed sunk down in the river with a train of waggons of stone, excepting the engine, which had a narrow escape with its living freight. The Baroda line between Chamargaum and Palej has also been seriously damaged to the extent of some miles, and the Keem Chowky Bridge, of whose instability we have heard so much, is reported to be not quite safe. Will Government still prefer, in spite of these very ominous occurrences, to remain content with the reports submitted by the railway authorities and the usual measures they carry on to restore communication? The construction of the Nerbudda, Myhee and other bridges was not enquired into when an important opportunity offered itself."

—The aggregate number of men serving in the armies of Europe, is 6,226, 062.

—*Times of India:*—"The removal of the Bombay Telegraph office from Colaba to the Fort is now, we are glad to say, positively decided upon, and the change will in all probability be made by the 1st of September. The Department has taken the premises in Church Street formally occupied by the P. & O. Company, on a three years' lease and the alterations necessary for the telegraph office are being rapidly proceeded with. A more central position could scarcely have been chosen."

—Jumnadas Khoosuldas has failed; liabilities Rs. 6,58,947; assets Rs. 1,11,498.

—*Daily News:*—"A matter likely to become of international and commercial importance is the new system of transmitting telegraphic messages by code. This is the invention of Captain Frank Bolton, of the 12th Regiment, who has been for several years employed by the government in conducting experiments in telegraphy and signalling for army purposes. This telegraph code is an arrangement of figures by which every word and many sentences of English or of any other language expressed in English characters can be transmitted with a speed hitherto unknown through long telegraphic lines, and with complete accuracy in the rendering of messages.

"Captain Bolton has, during the last two months, made many important experiments on board the *Great Eastern* with this new system and the results have been such as to augur well for its ultimate and universal adoption for the working of long lines. The benefits to be derived by its application in the telegraphic communication between this country and India must be incalculable, because by the system now in use on those lines messages often become so mutilated as to be unintelligible, while by Captain Bolton's code this is not likely to occur, as messages can be transmitted in any language, whether known to the operator or not. Another very great advantage claimed for this new system is that an enormous saving in time, equal to one half, is effected in sending a message

through a long line. This economy of time is by no means the measure of what it is expected to obtain when Captain Bolton's code is generally understood. Persons having frequent recourse to the use of the telegraph (for commercial purposes especially) have frequently to use the same form of words. When these are once ascertained they can by this system be transmitted by a few figures, thus effecting a saving in time, and keeping the line free, and rendering the delay of a message unnecessary. Captain Bolton's code has occupied his attention during the last four years, and has only been completed after considerable labour and thought, upwards of 250,000 signals referring to sentences, words, names of places, &c., having been coded."

—*Delhi Gazette*:—"Military gymnasia are to be started at Lucknow, Meerut, Umballa and Peshawur, as an experiment. The appointment of a director of gymnastics is sanctioned."

WEDNESDAY,—August 15.

—The *Times*:—"We in England have an interest of our own in the Fourth of July, if we regard the day in the way Americans look upon it, as a marking point in their history. The relations between the two countries are becoming more friendly and substantial than they have been for some years past, and its needless to recall in proof of this the instances of good-will shown towards us by the present Government at Washington. Almost on the eve of a general election it has risked arraying against itself the opposition of a large and powerful class in order to enforce a strict observance of the neutrality laws; it has treated other questions which might have given rise to embarrassments and ill-feeling in a spirit of great moderation, and we may fairly hope that there is no point of difference that might possibly arise between us which the President and his counsellors would not approach with the sincere desire to effect a just accommodation. That so good an understanding should be strengethened and made enduring must be the earnest wish alike of every American and every Englishman who truly understands the interests of the two countries. In the destiny of America the destiny of mankind must be closely involved; and the higher and nobler the aims of her people the more certain they will be of attaching to themselves the lasting sympathies and good will of this country."

—The Bombay Legislative Council met on Monday at Poona. His Excellency the Governor introduced a Bill to provide for the performance of quarantine in the harbour of Bombay. A Bill to provide for the attendance and examination of witnesses before the Council, was read for the first time. A bill to alter the constitution of the Bank of Bombay was introduced by Mr. Ellis.

—There were 18,755 offenders convicted by our Magistrates last year, against 13,309 in 1859.

THURSDAY,—August 16.

—Speaking of the present unsettled state of the Established Church in the Colonies, the *Madras Observer* says:—"Perhaps the most danger is to be apprehended from the *independent* action which some of the Colonial Churches are apparently too ready to take. Thus the Bishop of Cape Town on the one hand is striving to erect a hierarchial system upon the basis of the Church of England, while on the other Dr. Colenso wishes to dissolve its fundamental principles in the loosest latitudinarianism. There is some cause of alarm, too, not unreasonably felt in Ceylon, at the attempt of the Diocesan Synod of Colombo to impose new articles of Subscription upon the Clergy without waiting or asking for their authorization at home. Under these circumstances we cannot wonder that wealthy and liberal Churchmen should hold back their support, when they have no security that their money will be appropriated to the objects they originally intended. Miss Burdett Coutts is a case in point: she gave, in 1849, the sum of £17,500 towards the endowment of the Bishopric of Cape Town, South Africa, and an equal sum for the establishment of a Bishopric at Adelaide in Australia: and in 1859 she gave £15,000 for the foundation of an Episcopal See in British Columbia, and £10,000 for the endowment of two Archdeaconries in the same colony: and she is now obliged to petition the House of Peers, that this money, in all amounting to no less than £60,000, may be devoted to the purpose she had in view at the time of its contribution, namely, to the maintenance of the Church of England in its integrity as it exists at home."

—*Bombay Gazette*:—"Mrs. Carpenter is about to come to India to endeavour to make female education general among the natives. We are not acquainted with her plan of operations, but we fear she will meet with disappointment in her labour of love. Noble-hearted Englishwomen have again and again striven to accomplish only a part of what Mrs. Carpenter has in contemplation, and they have found caste prejudices too strong for them. Educated native women there are a few, but they are without caste. Mrs. Carpenter has our best wishes for success in her mission, and if we could allow ourselves to be buoyed up with the hope that the daughters of India may soon be able to take their proper place in the scale of education and civilisation, we should feel a just pride in our countrywoman and acknowledge her to be to the Hindoo what Florence Nightingale is to the British soldier,—a true benefactress."

Miss Carpenter, says the *Spectator*.

—China news, via Galle:—News from Shanghai state that two Imperialist Generals were treacherously executed by the Viceroy, Li Futai.

Defeat of the Imperialists by the Nienfei.

Two French bishops and seven priests were massacred in Corea.

From Japan we learn that Chosin and his son have yielded to the authority of the Tycoon.

Destruction of twenty-three pirate junks in Somoy bay.

—*Bombay Gazette*:—"Boon and Macpherson, two European prisoners, effected their escape from the House of Correction on the night of Tuesday last. The former it will be remembered was convicted at the last Criminal Sessions for having attempted to commit a rape on the person of an European girl. Macpherson, we understand, has since been arrested."

—*The Economist*:—"Up to the 3rd July, the position of the Emperor Napoleon was, in many respects, unique. He was, or rather he appeared to be,—for we know now that there was a fallacy lurking in the calculation,—the only sovereign on the continent ruling a great state at once strongly organised, highly civilised, and perfectly homogeneous and united, the only state in fact which was an entity like a man, able to move every muscle, limb, and bone in obedience to the governing will. He has ceased to be the only one. It is now clear that a King of Prussia can, when he pleases, call half a million of fine soldiers from their occupations, *without* first exciting their enthusiasm, arm them better than any other troops are armed, provision them sufficiently, march them beyond his own frontier, and on a foreign soil so utterly crush an army of a quarter of a million of men fighting on its own ground, that its own leaders believe it to be almost useless for further service.

"Consequently, even if Prussia gains nothing by the existing war, if she retires without a fresh acre of territory, France has lost much, for she has found her equal on the continent—an equal too as ready as herself to put out her whole strength in actual conflict."

—Mr. Cowasjee Jehangeer recommends that the nominal value of the shares of the Bombay Bank should be at once reduced to Rs. 500.

—With reference to a resolution of Government published this day, the *Times of India* says:—"With one stroke of the pen, His Excellency in Council 'adopts,' 'approves,' and 'disposes of'—proposals for life-boats, Manby's rockets, a steam-tug, and 'a light-house on Kennery and another on the Prongs' into the bargain. This is such a splendid bill of fare that we need not be too curious to ask how it is to be provided; but it would be of great and perhaps lasting political importance if the public could be informed how it was that the Local Government have not before possessed the power they now exercise in so salutary a manner. We observe that the Harbour Board say that 'they have offered, over and over again, to pay for the light (on Kennery) at their own expense;' but unfortunately, and unaccountably to the Board, they have been unable to obtain the sanction of the *Government of India* to commence this work—a statement which demands full investigation and exposure."

—Same:—"It is with deep regret that we record the death of the Reverend Reginald A. H. Norman, M. A., of the Bengal Ecclesiastical Department. Mr. Norman joined the Department in 1855, and was officiating as Senior Chaplain at St. Paul's Cathedral, Calcutta, when a severe fever which he had contracted necessitated a change to Hazareebagh. For a time hopes were entertained of Mr. Norman's recovery, but about ten days ago, alarming symptoms set in, and his attack terminated fatally on the 31st of July. Mr. Norman was in the prime of life, being only forty years of age."

"We learn from the Calcutta papers that most distressing accounts are now being received from quarters of which little has been heard hitherto. In the northern part of the Chumparun district, grain can scarcely be procured at any price, and, to make matters worse, an inundation of unprecedented severity has interrupted all communication, and swept away vast fields of newly transplanted rice. The official reports are said to give no idea of the distress prevailing, and parts where people are daily dying in numbers of starvation have as yet been left untouched by the Relief Fund."

—Sir Cecil Beadon's abrupt return to Darjeeling is said to have been caused by ill health.

—Yesterday was *Naypunchami*, the festival in honor of snakes.

—*Indian Daily News*:—"A dreadful catastrophe happened last night in Burra Bazaar, at the gate of Baboo Bholanath Mullick's house. Alms were being distributed to the poor on the occasion of the *sraud* of one of the sons of Baboo Rammohun Mullick. At a time when Calcutta is filled with an immense pauper and starving population, the announcement that the above Mullick family would distribute on the night of Saturday last a four anna bit to every poor person who presented himself at their door, caused crowds from every part of the town to hurry towards the place. By the evening the crush was so tremendous that 31 poor fellows were suffocated to death in a few minutes."

—The *Southern Cross* reminds us that the Collection of Tate and Brady is simply a metrical version of the Psalms, and therefore it is not surprising that it does not contain the name of Christ.

—*Our Paper*:—"The 'Romulus,' which arrived off our Port last Saturday, drawing 18 feet 6 inches of water, has been obliged to proceed to Bombay to lighten, owing to the heavy swell on the bar. The water on the bar is now 21 feet 6 inches, what it was in 1859, thus showing that the Harbour Works, which, at first, lessened the depth by 2 feet, are gradually answering the expectations of their projector."

FRIDAY,—August 17.

—*Times of India*; telegram; Calcutta, August 9:—Measures for the relief of the famine-stricken districts are in active progress.

Five hundred persons flocked into Calcutta last night. The hospitals contain seven hundred sick paupers.

A public meeting to be held in Calcutta has been fixed for Monday. The subscriptions at present received amount to Rs. 7,000.

The military lines used by the Governor Gene-

ral's Body Guard have been offered for the shelter of the destitute.

—The Same, 11th :—A private telegram from Rangoon, dated August 8th, reports the outbreak of a rebellion in Ava.

The number of sick people from the famine-stricken districts, now located in the Calcutta pauper hospital, is 788.

The total amount at present raised by public subscription in Calcutta for the Famine Relief Fund is Rs. 20,000.

—*Delhi Gazette ;* Simla, 6th :—"The defence in the Jervis Court Martial concluded to-day after having been read by Mr. Tayler for two hours. Court crowded in spite of the awful rain ; a number of ladies in the gallery ; near the conclusion, Mr. Tayler became so affected that he was obliged to sit down ; the president was also visibly affected. The greatest sensation was produced, especially where the prisoner declared that Sir W. M. had not correctly stated in his evidence on oath what passed between them when he (Jervis) showed Sir William that he had been paying bills out of his private pocket. The defence commented on this fact in something like these words, 'If I had made such a statement as this on oath, in what terms would Sir W. M. have described my conduct ?' The defence concluded by saying, 'I do not ask for favour, but justice ; I make no call for your compassion, but simply for an impartial judgment.' The prisoner, therefore stated, he confidently expected a most full and perfect acquittal, and he reminded them that if following the course adopted by the chief, of substituting suspicion for evidence, they were to find him guilty, not only would he go out as a felon, but that his 'life also would be taken away, for life would be intolerable under such circumstances.'"

—A Telegram from Kurrachee dated August 13th, 11-38 A. M., states that the submarine telegraph cable between Guadur and Kurrachee has been repaired.

—The *Times of India* has received Rs. 4,136 for the Bengal Famine Fund.

—14,395 Candies of Cotton, worth 50 lacs, were shipped here last month.

—On the recommendation of a physician, Government have remitted the unexpired portion of the sentence of imprisonment pronounced try Mr. Anstey on the insolvent, Mr. Jejeebhoy Dhunjeebhoy.

—Deaths last week, 265.

—We see from the *Rangoon Times* that the first steamer has ascended the Sittang, and reached Toungoo in a period of nine days. The name of this little vessel is the *A. L. MacMillan.* The officiating Commissioner of Pegu, the officiating Chief Engineer of British Burmah, and the Conservator of Forests, went up in her as passengers to Toungoo.

—The *Lahore Chronicle* hears that peace has been concluded between Russia and Bokhara ; and that the Russians are now engaged in conquering the Khokund territory.

—A memorial having been submitted to the Lieut. Governor of Bengal by the Rev. W. C. Fyfe and others, Ministers and Missionaries in Calcutta, praying, among other things, that a Commission be appointed to ascertain facts and submit recommendations regarding the manufacture and sale of intoxicating liquor and drugs as was recently done in this presidency. His Honor submits, through the Secretary to the Government of Bengal, a lengthy and very careful answer to the memorialists. The following are the concluding paragraphs of the reply :—

"You allude in your memorial to the rapid increase of the vice of drunkenness of late years among the people, including many young men of the better classes of native society ; but so far as the Government is aware the increase of drunkenness which has been observed of late years is confined to the better classes of native society. Among the common people it is believed, and the returns of the Abkaree department strongly support the belief, that drinking to excess is far less common than it was before the duty on spirits was raised. It is hardly necessary to remind you that no legislative measure, short of actual prohibitions under legal penalties, can prevent the better classes from indulging in the immoderate use of liquor, and that the only restraints that can be brought to bear upon such people are those of religion, morality, and the opinion of society.

"It does not, therefore, appear to the Lieutenant-Governor that any useful end would be promoted by appointing a commission for the purposes indicated in your memorial. The way in which the action of the Abkaree department may be made to subserve the cause of temperance is thoroughly understood and consistently followed. For the rest, reliance can be placed only on the exertions of disinterested and benevolent persons, such as those who have signed this memorial, and on the growing influence of a healthy public opinion among the educated classes."

TELEGRAPHIC NEWS.

London, July 30th.—The ratifications of the preliminaries of peace have been exchanged between the Governments of Austria and Prussia. Austria has agreed to recognise the arrangements which the Prussian Government may make respecting the future of Germany.

The Italian Government have consented to an armistice of five weeks, subject to the unconditional union of Venetia with Italy by a plebiscitum.

The Prussian Chambers have been convened.

The inhabitants of East Flanders are soliciting annexation with Prussia.

August 2nd.—The truce agreed to between Italy and Austria has been prolonged eight days, pending the reply of Austria to the conditions on which the King of Italy has declared his readiness to conclude an armistice of five weeks.

In the House of Commons yesterday Mr. Gladstone's Church Rate Abolition Bill was read a second time.

August 3rd. The reply of Austria to the conditions on which the Italian Government had expressed their readiness to conclude an armistice has been received. An armistice of four weeks has been agreed to on the basis of unconditional union of Venetia with the Kingdom of Italy.

Royal decrees have been promulgated in Italy containing instructions for the abolition of religious corporations in Venetia.

Stock of Cotton 900,000. Fair Dhollera 10*d.*

Miscellany.

—Speaking of Renan's *Life of the Apostles,* the *British Quarterly* says : "The appearance of the book is a just punishment for the enemies of the supernatural : it is, as it were, a *reductio ad absurdum* of the boastful system which believes it possible to dispense with the intervention of God in accounting for our religious history. They would not have miracles, and they are thrown back upon miserable legends which trace the grandest events to the meanest causes, substitute jugglers for the holy apostles, and turn the sublimest drama into a wretched comedy of intrigues. A system no more honorable to humanity than to God."

—The *Albert Nyanza,* instead of a little lake, is supposed to be the largest in the world. It extends from 3° N. to 2° South, 300 miles ; at the Southern end it turns to the West, and how far it reaches is unknown. Its breadth at Vacovia is 60 or 70 miles. Into this reservoir fall all the waters which form the White Nile proper.

—The quantity of fish conveyed to London by five railways in 1856 was 11,714 tons ; in 1864, 40,337 ; a remarkable increase. At the same rate of increase it will be now 1,000 tons a week.

A VISIT TO MONGOLIA.

(Continued from our last.)

Images of Saints—Rosaries—Relics.—There were several images of their "Saints" in the temple. We did not see them worship these, but have been told that they sometimes do so. The priests say they are holy men who have gone up to heaven. They laugh at the idea that the image can hear them, but say they pray to the god or saint whom the image represents.

All the Buddhist priests, and many Buddhists who are not priests, use rosaries. We did not see them used in their public worship. The Buddhists have like their brethren the Roman Catholics, their sacred relics and shrines, such as Buddha's tooth, toe nail, &c. One hundred and fifty or two hundred miles from here is a celebrated shrine, where they say there is the print of Buddha's foot. Thousands of pilgrims visit it every year.

Praying Machine.—At the entrance of the temple, just outside the door, was a praying machine, around which was engraved some of their sacred writing, I suppose prayers. Each one, as he passed, gave it a push, which made it spin round two or three times. This strikes us as a very ridiculous mode of praying, but is it not as sensible and efficacious as the (to them) meaningless sounds they had just been chanting, as the Latin prayers of the Romanists, or as the words uttered by the lips alone, of many professing Christians?

Religious Sentiment—The Women.—The Mongols are much more attached to their religion than the Chinese. All the education they receive is from the Buddhist priests, who, we are told, instruct a great number of youths at the temples. The women are left untaught as far as book learning is concerned, but they do not live in the artificial way that the Chinese women do. They assist their parents or husbands to tend the flocks and herds, milk the cows and prepare the food ; they often roam about, poorly clad and generally barefooted, but with faces beaming with health, content, and good nature. Those whom we met were neither bold nor affectedly shy, like the generality of Chinese women. They nearly always invited us into their houses to rest and partake of some refreshments, as did also the men.

Simple, Pastoral Habits.—The Mongols all live in a very simple way. Their flocks and herds furnish nearly all they need,—food, winter clothing, fuel, bedding, and even the walls and roofs of their houses. The milk they use in a variety of ways,—fresh, boiled, sweet, curdled, made into cheeses of different kinds, and cakes, made by drying it over a slow fire. They also make very nice cream cakes in this way. Milk and meat are their principal articles of food. They also use flour and millet, which they obtain from the Chinese in exchange for the products of their flocks and herds. Their summer clothing is obtained from the Chinese or Russians, in the same way. Their winter clothing is of sheep-skins, dried with the wool upon them.

The only thing I have heard of their manufacturing is a coarse kind of felt, which they make into mats and coverings for their houses. Even their wooden drinking cups, cooking utensils, &c., are all either Chinese or Russian. We have been told there are a few Mongols in the eastern part of Mongolia who cultivate the soil ; the rest are entirely a pastoral people. They are not a wandering people like the Arabs, but live from year to year on the same spot. As they always settle in small communities, near water, they have sufficient pasturage for their cattle without going any great distance from their homes. They seem as yet to be comparatively free from the proud, the deceitful and the money-loving spirit, which so strongly marks the Chinaman. It is surprising that they have not been more corrupted by their intercourse with the Chinese, great numbers of whom traverse the country, far and near, for purposes of trade.

Language.—Their language is much better adapted for the rapid diffusion of knowledge than that of the Chinese. From east to west, a distance of more than forty-five degrees, from Man-

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churia to Independent Tartary, the same *dialect* is spoken, at least so we believe, from information given us by travellers and others. It is possible it may also be spoken in Independent Tartary, of whose language and habits I should much like some information. It is probable that the dialect of the southern Mongols, living on the borders of Thibet, India and Caboul, may differ from the rest, but we have been told that those who have settled in Russia, called the Buriats, still retain the same language, and primitive mode of life.

Their written language is, we are told, very easy. Instead of being burdened with so vast a number of symbols as to require a life-time of hard study to acquire it, like the Chinese, they have an alphabet with which they write the spoken language.

A Hopeful Field for Missions.—Living in small communities, far removed from the contaminating vices of a city life, engaged in employments that give much time for quiet meditation, and surrounded by the beauties of nature, they have much, I think, to prepare their minds for the reception of the gospel. It might appear to some that the ignorance of the people, as compared with the Chinese, would make them less ready to receive Christian truth. But the experience of missionaries in different parts of the world should lead us to expect a different result. The spread of the gospel amongst the unlettered people of Burmah, of the Sandwich Islands, of Madagascar, &c., has usually been much more rapid than amongst the more cultivated races of India and China. The superstitions of the Mongols are not entrenched behind a massive literature, like those of the Chinese, nor are their hearts lifted up with literary pride.

They are, as might be expected, a much more religious people than the Chinese. Although they themselves live in poor, small huts, enjoying only the bare necessities of life, their temples are more handsome and better kept, and their priests better provided for than those of their richer neighbors, the Chinese. They do not think it too much to go one hundred or two hundred miles to worship at their temples. What might we not hope from such a people, if brought to a knowledge of the truth and led by the Spirit of God?

No Missionaries.—In all this vast and interesting country of Mongolia there has not been, and is not, one messenger of Christ. Some years ago, two missionaries, belonging to the London Missionary Society, resided for some years in the south-eastern part of Russia, laboring among the Buriats; but at the time of the Crimean war they returned to England. They translated the whole of the Bible. This will be a valuable help for future missionaries, but in its present state we do not like to distribute it, the name of Buddha being used, we are told, for God.

I think the day is not far distant, when the whole of Mongolia will be open to Christian missionaries. Some parts are, already, for there are thirty or forty Russian traders residing in one of the principal cities, and there is nothing to prevent foreigners entering either from the Russian or Chinese frontier.

Who is willing to come to this benighted people? China cannot spare one of the few who are laboring in her densely populated country,—the number is far too few. Pray that God may put it into the hearts of some to obey this call and come amongst this people. Gladly would we go, but we feel it our duty, for the present, to remain at Chang-kia-keu. Since our Lord has prepared the way for us, and has enabled us to overcome all the obstacles and difficulties that stood in the way of our residing here, we may surely hope that he has some souls here whom he will enlighten and make his own.—*Missionary Herald, May*, 1866.

AMERICAN REVIVAL ASSOCIATION.

TREMONT TEMPLE was crowded on Tuesday afternoon, at what was called a Revival Narrative Union meeting, held under the auspices of the American Revival Association, on the occasion of its fourth anniversary. Rev. Dr. Kirk presided, and made very happy introductory remarks, enlarging upon the recent revivals, their effects upon the individual life and that of the nation, and raising the question, what is now to be done. There was cause for great thankfulness at what had been done within the past few years in the sustaining of the nation and the overthrow of slavery, and within the past few months in the glorious revivals; but there is more to be done, and care must be taken of the new converts; a warm atmosphere must be thrown around them, they must be followed up, made to feel their individuality, that the Christians are caring for them.

Dr. Kirk was followed by Rev. J. B. Miles of Charlestown, who opened with a beautiful comparison between the spring time of the year and the refreshing of the Holy Spirit; the new life in nature with the new life in Christ Jesus. After speaking of the great work of grace with which Charlestown has been and is blessed, he spoke upon the question already before the meeting—what is to be done with this revival of religion? Let it go forward! The idea of a relapse, of a reaction, to follow the present religious interest, was not to be entertained for a moment; it is contrary to the very idea of Christianity. The Lord will be with us so long, and only so long, as we are with him, and the law of Christ's kingdom is progress. A revival is the commencement of Christian graces in hearts that before were destitute of them, and a decrease of these graces in the hearts of those already Christians, and a return to a state of coldness and indifference, is not to be thought of, any more than a return to ignorance from intellectual culture, to barbarism from civilization. Young converts may not always experience the same joy as now; this is the morning of the day that is to come with its full sun and its hard duties; but God is none the less with them.

Rev. Dr. Hague was the next speaker, and after referring to the labors of Rev. Mr. Earle, he enlarged upon the subject of revivals, upon the fact that God had *set times* to favor Zion, and illustrated this point with force. In all these manifestations of God's power, it was well not to lose sight of the fact that the beginning of a work is in a certain sense the pledge of the end, that where God is there is the work, and that if God is in the inception of a work, He will also see it through to the end. He then spoke of the effects of revivals upon the destiny of the nation, and of the conversion of young men as necessary for its salvation. The great need is, of piety, not Ritualistic or Rationalistic, but founded on true, simple love to Jesus.

Rev. Mr. McDonald then spoke of Christian union in laboring for the conversion of souls; in revivals we forget denominations, for we are then one in Christ. He thought God's "set times" were when the churches feel the burden of souls resting upon them, and that according as we pray and labor, these seasons will come nearer together, and be of longer duration. Young converts should feel that their smallest gift of divine grace is at the commencement of their Christian lives, and that a steady increase is to be theirs.

Rev. A. B. Earle spoke of the privilege of "rejoicing every day" in Jesus, of finding in Him a place of sweet and abiding rest. He would correct any misapprehension that some might have as to his belief in Christian perfection; he neither believed in it, nor taught it: he was far from perfect, but he was never so weak and sinful but that Christ was precious to him. He believed that God's "set times" were when Christians consecrated themselves to the work of saving souls; and he did not believe that any Christian in the enjoyment of the fulness of Christ's love, would ever speak unkindly of revivals or revival measures, and he would not be offended at what Christians said when they were asleep. He stated that during the past seven and a half months he had preached 460 times, and the work was never so dear to him as now. He was followed by Rev. S. R. Dennen of Providence, who spoke of the religious interest among his people, and of the necessity of raising the churches from the low depths to which they had sunk. Judge Smith then made an effective address, bearing especially upon the truth that a true revival was not "excitement," that it was so called only by the scoffer, the sceptic, and the infidel, but an interest in direct answer to prayer, and if we would have the work go on, we must pray.

Brief remarks were now made by several new converts, after which Dr. Kirk requested all those in the vast audience who had been converted within the past six months, to rise, and the number that responded showed that there had indeed been a glorious revival in our midst.

Rev. Mr. Trask of Fitchburg, spoke of the great revival in that place, and urged the principle of "union in essentials, toleration in non-essentials, and charity in all." Rev. G. S. F. Savage of Chicago, spoke of the great awakening in the West, and Rev. A. H. Plumb of Chelsea, made one of the most earnest and effective speeches of the occasion, giving some interesting facts of the great work in his city, and recognizing preparatory prayer as the almost universal forerunner of revivals.

The exercises were interspersed with singing, and the interest was well sustained to the end.—*The Congregationalist, Boston, Friday, June* 1.

DOMESTIC OCCURRENCES.

MARRIAGE.

ELLISON—SWAN—July 15th, at St. Mark's Church, Kensington, London, E. Ellison, of the firm of Swan, Musgrave and Ellison, Contractors, Bombay, to Sarah Margaret, eldest daughter of Edgar Swan, Esq., Clapham, late contractor of the Sind Railway Comyany.

DEATHS.

GIBSON—July 27th, at Shaik Bodeen, Henry Gibson, Esq., Bombay Staff Corps, Assistant Commissoner, Dera Ismael Khan aged 26 years and 9 months.

TAYLOR—August 8th, at Grant buildings, Colaba, of liver complaint, W. H. Taylor, Esq., 26 years.

BARNES—August 11th, at the European General Hospital, John Barnes, Guard, G. I. P. Railway, aged 37 years.

LEWIS—August 12th, at the European General Hospital, John Lewis, Pensioner, H. M.'s 103rd Regiment, aged 49 years.

SURTU—August 14th, at the Cliff, Malabar Hill, Bombay, Mrs. R. Surtu, aged 29 years.

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